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OF THE
GERMAN PUBLICATION SOCIETY
GIVEN IN HONOR OF THE
COMMITTEE OF PATRONS

FRIDAY EVENING, MAY 9, 1913
PLAZA HOTEL, NEW YORK

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AFTER-DINNER ADDRESSES WERE MADE BY

His Excellency, Count JOHANN HEINRICH VON BERNSTORFF, German Ambassador to the United States; CHARLES W. ELIOT, President Emeritus of Harvard University; JOHN GRIER HIBBEN, President of Princeton University; HUGO MÜNSTERBERG, of Harvard University; CALVIN THOMAS, of Columbia University; KUNO FRANCKE, of Harvard University; HUGO REISINGER, New York; and THEODORE SUTRO, New York

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THE GERMAN PUBLICATION SOCIETY celebrated its first year of existence by a dinner at the Hotel Plaza, New York, on May 9, 1913, in honor of its distinguished Committee of Patrons.

The presence of His Excellency, Count Johann Heinrich von Bernstorff, the German Ambassador to the United States, Dr. Charles W. Eliot, President John Grier Hibben of Princeton, and other distinguished speakers, and of three hundred guests from Chicago, Boston, Washington, Baltimore, Philadelphia and New York, gave the highest possible testimony to the value of the aims and work of the Society. It was probably the most remarkable gathering ever assembled in this country to voice approval of a literary enterprise.

The speeches made on that occasion appear elsewhere in this booklet and are worthy of the most careful reading, for they reveal the mature judgment of men who know the greatness of German thought and how valuable its influence will prove to the thought and life of English readers.

The Society appreciates the strength of this approval, and is confident that its work will prove of national and international interest and an important contribution to English literature.

ADDRESS OF THE TOASTMASTER

PROFESSOR CALVIN THOMAS

LADIES AND GENTLEMEN:

We are assembled this evening as the guests of the German Publication Society to testify our interest in a large literary enterprise of international scope and international importance. It is proposed to publish twenty volumes of modern German literature in good English translations. Naturally, an effort will be made to exhibit the literature at its best; and it is hoped in this way to create a larger opportunity than has hitherto existed for persons who do not know the German language to become acquainted with some of the current notable treasures of German literature.

Now we are here, as I understand it, to celebrate the international aspect of this undertaking, which looks toward disseminating in the English-speaking world a fuller knowledge of what I, at any rate, may be permitted to call the noblest aspect of German civilization. But whatever makes for better knowledge of a nation at its best, of its literary masterpieces, of its ideals and aspirations, its way of thinking, its "Gemüt," makes inevitably for international comity and good will. And that is what all desire. This subject, in one or another phase of it, will be the theme of nearly all the speakers who are to address you.

But what is German literature? "Was ist des Deutschen Vaterland?" It is to be found wherever good books are written in the German language. The man or the woman—we must not forget the woman in these days—the man or the woman who writes the language of Luther and Goethe and Bismarck, and writes it well, and has something important to say in it, makes a contribution to German letters, no matter whether he lives in Berlin, or Weimar, or Vienna. Literature is not a great respecter of national or political boundaries. It is not stopped in its course by rulers, or tariffs, or the police. That is a part of its glory.

Now, it so happens that one of the greatest German dramatists of the nineteenth century was an Austrian, and long before his time the greatest medieval lyrists were Austrians. One of them

was one of the most illustrious masters in our day of German prose fiction; some regarded him as the greatest German story-teller since Goethe. So you see that when you begin to think of German literature by itself, we are brought to the international point of view. Let us recognize this fact at the beginning of our proceedings.

I wish to propose a toast, a triune toast, to the German Emperor, the Emperor of Austria-Hungary, and the President of the Swiss Confederation. Will you please rise to drink this toast, and when you resume your seats I am privileged to call for a response from the Imperial German Ambassador to the United States.



COUNT JOHANN HEINRICH VON BERNSTORFF
German Ambassador to the United States

ADDRESS OF THE GERMAN AMBASSADOR

COUNT JOHANN HEINRICH VON BERNSTORFF

MR. TOASTMASTER, LADIES AND GENTLEMEN:

I have the honor to address you with a few words and to thank the toastmaster for his cordial welcome, and for the friendly words which he addressed to the sovereigns of Germany and Austria-Hungary and to the President of the Swiss Republic. Austria-Hungary has been united to Germany in various forms for a thousand years, and the friendship which has always existed has perhaps never been so great as during the last few years. And as to Switzerland, I might say that nobody in Austria or Germany would speak of a German literature without thinking of Gottfried Keller, and of Conrad Ferdinand Meyer, whose "Ulrich Hutten" is perhaps one of the most patriotic poems.

When I was kindly invited to this banquet I instantly accepted with the greatest pleasure, because I always wish to participate in any movement which is inaugurated for the purpose of forming a new bond of friendship between Germany, my own country, and the United States, which I am happy to regard as my second home.

I was at first asked to speak about the relations between Germany and the United States. I answered that if I spoke about these relations I would have nothing to say at all, because we have a German proverb which says that those wives are the best of whom one never speaks. And I have found that, amongst political relations, those are always best, those are generally perfect, of whom one need say nothing at all; and this is the case between our two countries.

Then it was suggested that I should change the name of my address and speak of cultural relations between Germany and the United States. That also seemed to me a rather difficult problem, when I am sitting here at the table with some of the foremost leaders of education in the United States as well as some of the most prominent professors of the German literature and history. I feel already, at this table, like Saul among the prophets, and this feeling was rather increased when I opened the gift which we

have received tonight, and saw that it was a pen. I was afraid that the German Publication Society might demand of its guests that we should write something for publication, and, as yet, I must confess that I have never written anything but reports, and those only if I could absolutely not help myself.

Amongst the links which bind countries together, the foremost is the intimate knowledge of the culture of the two countries. If we aim to be purely reciprocal in the literature and culture of our two countries, we shall readily recognize their interdependence and be ready to promote their friendship.

We hope that the voice of German idealism will be heard with pleasure by the American people, and that they will greet this new foundation in a spirit of friendship and with the intention to keep in touch with the most intensive toil of the German mind. All of us here—those who are not Americans—enjoy the traditional, celebrated hospitality of this great country, and I cannot express this better than in proposing to you to drink to the health of the President of the United States. I have, during the past year which I have been happy to spend in this country, witnessed for the first time a fight for the presidency; and I may say that I have witnessed it, naturally as an impartial, but highly interested spectator, and may add that nothing has impressed me in this great self-governing country as the hearty acquiescence of the whole people in the processes of the government. From the moment that the change took place, the President was the new representative of the whole American people, and received the support of the entire nation.

Gentlemen, I propose the health of the President of the United States.

THE DEBT OF AMERICA TO GERMANY

ADDRESS BY CHARLES W. ELIOT

MR. TOASTMASTER, MR. PRESIDENT, YOUR EXCELLENCY, LADIES
AND GENTLEMEN :

America's debt to Germany is the subject assigned me, and the remarks of the toastmaster have already suggested that I may most appropriately treat chiefly of the educational debt of America to Germany.

The educational obligations of America to Germany are indeed wide and deep. They relate to literature, science, art, education, and religion. The German gifts were first communicated through a few persons, young pioneers from America who, after having received a partial education here, went over to Germany to study more deeply and intensively. They have also been communicated directly from German to American institutions. The German universities to which the first American students resorted in the early part of the nineteenth century were in part recent creations, and in part reconstructions on old foundations; but how rich they were, how free, and how strong!

I recall a small group of young men who went in the first fifth of the nineteenth century from the neighborhood of Boston to German universities. One of them was George Ticknor, who subsequently became the historian of Spanish literature and author of a book which is still the best book in English on that subject. Another was George Bancroft, who returned home to become first a teacher, and then the writer of an elaborate history of the United States, and later in life was the American Minister at Berlin. Another was Frederic Henry Hedge, also from New England, who, after his student days in Germany, became first a teacher, then an author on religious themes, and then a professor of German literature in Harvard University. This was a characteristic group of young Americans going over to Germany, full of intellectual enterprise, to see what they could learn there of letters, science, and art; to study the educational institutions of Germany in the hope of bringing home good educational seed which might be planted here in this comparatively undeveloped,

commercial land, where a scanty border of civilization was clinging to the edge of an unmeasured wilderness. All three of these men influenced for good the policies of Harvard University.

The American pioneers in Germany during the first half of the nineteenth century brought back various knowledges, various skills, and many pregnant doctrines. The variety of knowledge and skill which could be procured at the German universities at that early day was something astounding to these American youths, something indescribably rich and various. With their own personal experiences and gains they brought back also to America the structure of the modern German university, then young in Germany and in America not yet conceived of. They had, moreover, absorbed that noble German policy of academic freedom, freedom for the student and the teacher alike. This academic freedom meant emancipation from tradition and prejudice, and from authority, whether governmental or ecclesiastical. They saw, also, how two great doctrines which had sprung from the German Protestant Reformation had been developed by Germans from seed then planted in Germany. The first was the doctrine of universal education, developed from the Protestant conception of individual responsibility; and the second was the great doctrine of civil liberty, liberty in industries, in society, in government, liberty with order under law. These two principles took their rise in Protestant Germany; and America has been the greatest beneficiary of that noble teaching.

The pioneers from New England in the first half of the nineteenth century have been followed by a stream of American youth, going over to enlarge their experiences, to make new observations, to put in practice the inductive method of arriving at truth, and to learn to think profoundly and accurately in the German universities. That stream has flowed backward all over this country, fertilizing it with German thought and German methods. These thousands of American students have absorbed in Germany that splendid spirit of scientific research now developed in all fields of knowledge on the same method and in the same spirit. Scientific research has been learnt through practice in Germany by thousands of American students and teachers. It is impossible to describe or even imagine what an immense intellectual gift this has been from Germany to America. It is, of course, true that America is indebted not only to Germany but also to England, Scandinavia, France, Italy, and of



CHARLES W. ELIOT, LL.D.
President Emeritus of Harvard University

late to Russia, for this perfected spirit and method of research; but America is more indebted to Germany than to any other nation, because the range of German research has been wider and deeper than has been seen in any other of the nations mentioned.

There is another bond of union between Germany and America which may come some day to the stage of practical efficacy. To be sure, it is nothing but a sentiment or feeling; but sentiments often supply the motive-power for vigorous action. The Teutonic peoples set a higher value on truth in speech, thought, and action than any other peoples. Germany and America, England, Scandinavia, and Holland are one in this respect. They all love truth; they seek it; they woo it. They respect the man who speaks and acts the truth even to his own injury. The English Bacon said of truth, "It is the sovereign good of human nature." That is what all the Teutonic peoples believe. They want to found their action on fact, not fancy; on the truth, the demonstrated truth, not on imaginations. I say that here is a fine bond of union, a real likeness of spirit, a community in devotion and worship among all the Teutonic peoples. Let us hope that at no distant day this common worship, this common devotion, will result in common beneficent action.

THE COMMERCE OF THOUGHT

ADDRESS BY PRESIDENT JAMES GRIER HIBBEN

MR. TOASTMASTER, YOUR EXCELLENCY, MR. PRESIDENT, LADIES
AND GENTLEMEN:

Tonight I am confirmed in a view, which I have long held, and I am sure that you all join with me, that it is not necessary to have a common language in order to unite two great peoples in one bond of sympathy and of spirit. We have not a common language, it is true, but we have a common interest, and a common nature, and a common love of reason, and I take it that this explains our presence here tonight. It is often true that a common language is a very convenient thing to have in our intercourse with our fellow-men, as we go about the earth, and if you will allow me to interject a Princeton story of one of our professors traveling recently in Germany it will illustrate this point. This man had himself been educated in Germany, but he was returning with his wife and daughters, none of whom was able to speak the English language, and at a station where a change of cars was necessary the father and husband and protector was left by the train, and these women alone, with nothing to stand between them and this foreign language but a small pocket dictionary, out of their extremity evolved a sentence that they sprung at the guard when he next came around, and it was this—"Unser mann is links." That was not a common language, and was not understood. I thought tonight, for the few moments that I have to appear before you, that I would speak of the commerce of thought between these two great nations. We are well aware of that material commerce which has brought to our shores, year after year, many of the necessities and luxuries of life, with that well-known stamp upon them, "Made in Germany." We have benefited by this material commerce; we trust that, in some measure, Germany also has benefited. Yet it is not of that material benefit that I shall speak tonight, but of this commerce of thought, this interchange of ideas, this traffic in the things of mind. As President Eliot has this evening pointed out to you so forcibly and eloquently, our teachers, at the present time in this country, the great majority of them,



1. HUGO MÜNSTERBERG, PH.D., LL.D., LITT.D.

2. CALVIN THOMAS, LL.D.

3. JOHN GRIER HIBBEN, PH.D., LL.D.

4. HUGO REISINGER, A.M.

5. THEODORE SUTRO, A.B., LL.B.

particularly in our higher schools of learning, are indebted to Germany for a part of their training, and for that part of their training that came to them in the years when they could best appreciate what they were gaining from this great source of life at the fountain-head of modern learning in Germany. Germany gave to these young men who went to her universities ideas which had essentially an instrumental value. They were tools that the men, upon returning, could use year after year, until their record had been fully made. It was by these tools that they were able to go into the fields of research and find the truth at the source. It was not a body of knowledge that Germany gave to our young men, but it was a method, a method of discovering truth and of testing truth, and there is no gift that any individual, or any institution, or any nation, can give to another, that is of such incalculable value as the gift of a method, of putting something in a man's hands that he can use in his daily study. And it is to Germany that we owe this great debt of gratitude, that our great men of the past generation and of the present there in Germany learned the secret of scholarship.

To become a great world power intellectually, Germany, by an inevitable law of nature, was compelled to transcend herself. That which was written in poetry, in philosophy, may have had at its first inception in the brain of the author, and, indeed, must have had, a local and a temporal significance, but it attained in German letters, as in all literature, a universal, world-wide significance by transcending all of the particular boundaries of time and of space. Goethe today does not belong to Germany, but to the whole world, wherever there is a living soul who can appreciate the spirit of his message to mankind. He belongs to the world, as Shakespeare belongs to the world, and no one complains that Shakespeare is no longer an Englishman. Goethe, Schiller, Kant, Hegel, if you please, all have passed through a process of denaturalization, and they have become the property and the precious possession of the whole world. And that, I take it, is the reason that this German Publication Society exists—the recognition of the universal note that has been sounded in German letters and in German philosophy. You have heard tonight of the great debt that the scholars of the United States owe to Germany, in what they have gained in a body of ideas and in a method; but, more than that, Germany has opened up to us the very sources of life in the thought that it has given to the world. It has given us ideas which pertain to that which we

value most, and by which man is able to form a *Weltanschauung*. They become the basic principles of a true, living philosophy. For of Germany we have learned of the things that are good and true and beautiful. We have learned of Germany a great theory of conduct, of following the right because it is right, and in scorn of consequence. We have had our aspirations stimulated, and our eyes lifted to something that is above mere material advantage and material welfare.

That, after all, is our great debt to Germany, and, gentlemen, in this day, when we hear on all sides the earnest, pressing call to us, in this new age in which we live, to cut ourselves loose from the past, and let it be forgotten and out of mind—when we hear that word spoken to us, let us think of Germany and what we owe to her, and of the patient labor of her scholars. We indeed belong to this generation. We must take our place in it and do our work in it, to the best of our ability, but there is a tremendous responsibility resting upon us, as we are immersed in the things of the present, not to forget the past, and, as we move on into the future, may God help us to carry the past with us. It is our possession forever, and when we think that the old order changeth, giving place to the new, and all about us may seem confused and unfamiliar, let us remember that we can again turn to *Faust*, and read there of the temptation and the struggles of our own souls, and that, as we look out upon the world about us, if we desire to obtain a timeless view of all the shifting scenes of life, we can give ear again to the great philosopher of Königsberg as he speaks to us of God, our freedom, our immortality, and points us to the starry heavens above, and the moral law within; or we can hear, again, Fichte rallying the force of righteousness once more in the cause of eternal truth, and the cause of the Eternal God.

THE IDEALS OF GERMAN SCHOLARSHIP

ADDRESS BY HUGO MÜNSTERBERG

MR. CHAIRMAN, LADIES AND GENTLEMEN:

Our two great university presidents have spoken with most impressive and inspiring words about German scholarship throughout the century to the young academic generations of America. They left me with a feeling that, as usual, university presidents had the better of us professors, and did not leave me anything, because it was about that which I intended to speak to you. I wanted to speak about those inspirations which came throughout the century from those great philosophers and those great scientists, and how they got impetus, and how they got ideas, and how they got the scheme of research, and so on, and so there remains for me, then, probably nothing else but to leave the past, and, going to a more dangerous ground, to ask how is it today. After all, since those days when President Eliot and his friends went, as young students, to the German universities—since that time great wars have been fought, great industries have been built up, Germany has become rich and strong, and many men ask, “In scholarship, why that marvelous change from the quaint old seats of learning and poetry to the over-modern market-place where there are turmoil and hustle?” We very often hear nowadays the voices of those who speak with a certain condescension of modern German scholarship. There are the admirers of French brilliancy who claim that German scholarship is nowadays lacking fineness and sharpness of thought, and there are friends of English culture who insist that German scholarship is narrow and pedantic. And there are vicious pioneers of Western science who claim that German scholarship is too impractical, too abstract. Well, I feel sure that much of the blame is suggested as clumsy dissertations of beginners, rather than by those of masters. And yet it can easily be understood how a certain distrust arose, how a reaction against old masters came in, when the new independence of the graduate schools after German pattern arose here. Moreover, it must be acknowledged, Germany has today not so many great schools as it had thirty, or fifty, or one hundred years ago. It is the unfolding of the political and economic energies that have

sapped the available sources of leadership, and it may even be said that science today is no longer to rely so much on individual genius, but rather more on team work. The methods of industrial efficiency have somewhat touched scholarly reproductions, too, and above all, surely the distance between American and German scholarship has more and more been reduced, and, in many fields, has disappeared entirely. And yet, if all that is acknowledged, there remains a conviction that there is an element in German scholarship today which is still unique, and which, it almost seems, cannot be imitated. I think it is not the question of research, of method, of any special ideas; it is something far deeper. Two years ago, when I was exchange professor in Berlin, I sent, in the name of the American Institute, inquiries to the three hundred American students who were at that time matriculated at German Universities, inquiring as to what had attracted them, and what was the greatest profit they believed the German universities had taught them.

The unanimity of the students' replies that they did not consider any element of mere instruction to constitute the important feature of German university life was most surprising. They felt that they could get that essential at home, as well. But they all said that there was an element of enthusiasm for knowledge, an attitude of scholarly devotion, and a setting for scholarship, which they had never known in such intensity at home; and I think that their instinct led them right. This faithful belief in the eternal value of knowledge and scholarship—that is, after all, the secret spring of the German scholarly achievement. American students read just as much as the Germans, but among the German students are more individuals who are glowing from the desire to know, who plunge all their resources into research, and who spend wonderful nights in excited debates with their friends on scientific problems.

I feel sure that, just as every young artist ought still to make his pilgrimage to the sacred soil of Italy, so every young American scholar ought still to go to the German universities, not in order to learn their particular method of research or anything else, but to come into contact with that unique spirit. The crown of intellectual mastership can come to this nation only if that spirit shall ever fully penetrate its intellectual atmosphere.

Gentlemen, a few days ago a leading New York newspaper had an editorial about the disesteem in which Americans held the

profession of teachers and scholars and professors. The *New York Times* pointed out that the average American teacher or professor is not a man who is necessarily superior, according to the American idea of literature, but a man who is impractical and almost grotesque. As the *Times* said, the chief reason for that is evidently the certainty that most of the members of that profession remain in or near poverty throughout their lives, and that therefore the more enterprising and ambitious young men would not enter it. Now, I have the feeling that that is unjustified, that that is strongly exaggerated. To a certain degree it may prevail still—this prejudice in regard to the school teachers—but the American nation has learned to discriminate nowadays between the school teacher and the productive scholar, who is the only true teacher of a real university, and the culture of the nation has reached the point where public opinion, on the whole, knows how to discriminate between those who do not earn money because they lack the power for it, and those who do not earn money because they have much more important things to do. But while that pessimistic picture seems to me exaggerated, I do not think that any one has a right to deny that there is a core of truth in it. Scholarship has not yet reached that standing in our country which it ought to have. And it is no chance that the standing of the university professor has always attracted the finest and noblest minds just by its social character and by public appreciation, and I think such a condition is based just on that difference of attitude. It is not a question of efficiency and achievement of research and method—just a question of attitude. The highest standing and great scholarship cannot develop itself as long as scholarship is, on the whole, considered from an individualistic point of view—from a point of view from which scholarship has this meaning and well defined effect, that it is useful for man's life-work, that it is useful for the individual in his achievements and in his battles. In Germany exactly the opposite idea prevails. Scholarship and beauty and morality are valuable in themselves, and to serve them means a goal which is not to be praised on account of its usefulness. The Americans are still too much inclined to scholarship in order to master scholarship, while the Germans try to serve scholarship. For the Americans scholarship is a tool, but for the Germans an altar. And therefore to the Americans the scholar is an artisan, and to the Germans the scholar is a priest; and artisans can never be the leaders of a nation.

. Now, gentlemen, some may be inclined to say that such may be the true situation, but that we have to accept it—that the German view belongs to the Germans, and that the American view belongs to the Americans. But does such an idea really fit our present-day view of the American nation? Certainly that nation was for a long time satisfied with an arbitrary construction of American history, in which the English descendants were the hosts and all the other national elements were the guests, and that the guests had naturally only one duty—to assimilate themselves, to accept the ideas of the host, and to help them along. But the idea has slowly changed; we understand more and more that this nation is a blending of all the strong nations, held together, not by the common past, but by a common belief in the future, and that not England but the whole of Europe is American country. And if that is your view, then surely it changes the attitude, it liberates the non-English elements from that artificial duty and artificial task, to suppress their characteristic traits, and, instead of them, to put on their shoulders their very best, as the highest present duty; that is, their highest and noblest ideals are made serviceable to the country in which they lived. And I think we German-Americans, we Germans in America, surely should not forget, on the eve of the day on which the Carl Schurz monument will be unveiled, that we have our peculiar duties, and one of them is that we cannot look silently on the development of ideas of scholarship and attitudes towards scholarship which can never lead to the highest goal. However much we may learn from the characteristic American ideals in all other fields, we Germans have the duty to remain loyal to our ideals of scholarship and knowledge which we have brought over the ocean; and we know and ought never to forget that we cannot bring anything nobler and finer to the country whose progress we want to serve, than just this religion of scholarship, this belief in the eternal value of truth and of beauty.

THE GERMAN IDEAL OF ART

ADDRESS BY KUNO FRANCKE

LADIES AND GENTLEMEN :

After all that has been said tonight here in praise of German scholarship, of German philosophy, and of the German universities, I feel almost as though, for the sake of artistic contrast, it was for me to take the part of Mephisto and to make of German literature as bad a case as possible. If I were to confine myself to some extremist tendencies of the most recent German literature, this would be not so very difficult a task either. For I am free to confess that the cult of so-called individuality seems to me to have led in much of the most recent literary production of Germany, as it has, indeed, in most countries, to a disintegration of literary standards, and to the practical application of principles destructive of all true individuality; principles which I heard, a few days ago, by an American apostle of Futurism, expressed in these words: "Thus far artists have represented things as they looked to *them*. A painter, for instance, would sketch a staircase as it looked to *him*. It is for the Futurist to represent a staircase as it looks to a *staircase*!" Or, as another devotee of this school has recently put it: "It is a matter of utter indifference whether a poem or a painting is very ugly or very beautiful, very charming or very repellent, very refined or very coarse—enough if it is *very*."

But I am not concerned here with these extreme tendencies of the day, which, however much noise they may make, or however much notoriety they may bring to their authors, are after all bound to remain superficial and ephemeral. I am to tell you something of the fundamental things in German literature, something of its abiding qualities, something of those qualities which have made German literature great, which have made it a force in the development of mankind, and which make it a help and an inspiration to American democracy. Inasmuch as I am to do this within ten minutes—preferably less—I shall concentrate my attention upon one single point among these fundamental things in German literature.

I think it can truly be said that the great German writers of the eighteenth and the nineteenth centuries have held nobler and

more exalted views about the mission of literature and art for human society than the writers of almost any other nation. To none of the great German authors was their Art merely a matter of technical skill or of clever composition. To all of them it was a matter of deep conviction and moral aspiration, a sacred concern of life, a religion. Schiller, when he defines beauty as the perfect blending of the spirit and the senses, of instinct and reason; Schelling, when he describes the beautiful as the infinite in finite form; Goethe, when he finds in poetry the highest expression of free human activity; Schopenhauer and Richard Wagner, when they find in the enjoyment of Art the redemption of man from the blind will to exist—they all make a distinctly religious appeal for Art. They all make an appeal to the best in man, to man's striving for harmony with himself, for mastery of himself, for completeness and universality of culture.

Schiller, in his letters on the Esthetic Education of Man, has spoken a word on the effect of true Art on the public which I wish might be inscribed on our leading theatres, opera houses, and museums, and, what is more important, in the hearts of our poets, composers, and painters. "The state of mind," Schiller says, "in which a true work of Art should leave us, is a high equanimity and freedom of the soul, combined with power and zest for activity, and there is no better criterion of the true worth of a work of Art." Now, that seems to be a somewhat antiquated point of view, doesn't it, if we listen to the impressionistic criticism of today? Indeed, a student of mine with whom I discussed this the other day told me so with frank finality. But if this be an antiquated view, I think it is one of those antiquated views which, like wine, grow better and more precious with antiquity. For does this statement of Schiller's not express an incontestable truth—the truth that there would be no meaning to Art if it did not help in the upbuilding of life? Do we consider any other human activity without regard to the question whether it adds to the sum of our existence or detracts from it? And should we consider Art alone, the most productive human activity, without regard to the question whether its effect is weakening or strengthening, upbuilding or disintegrating? Should Art alone have no mission to perform for human society?

Art *has* a mission to perform for human society. Art is not meant as an opportunity for clever tricksters to startle by unwholesome sensations, to shock by the loathsome, to hypnotize us into



KUNO FRANCKE, PH.D., LL.D., LITT.D.
Professor of the History of German Culture and Curator of the Germanic Museum,
Harvard University
Editor-in-Chief of The German Classics

languid inertia. Art is to add to the feeling of life. Art is to give us an intensified sense of our own powers. It is to stimulate our moral and mental activity; it is to give us glimpses of the mystery of life; it is to deepen our sympathy with suffering; it is to strengthen our faith in the spirit; it is to heighten our joy in the universe—this is the message of the great German poets and thinkers. This is the effect produced by such works as *Wallenstein* and *William Tell*, *Iphigenia* and *Faust*, *Fidelio* and *Tannhäuser*. Can it be that this ideal of Art, as an active upbuilding force, has no meaning for us today? Is not this an ideal which should be of particular service to the active, hopeful, aspiring democracy of America?

THE GERMAN CLASSICS

ADDRESS BY HUGO REISINGER

MR. CHAIRMAN, LADIES AND GENTLEMEN:

As chairman of the Committee of Patrons, I have both the privilege and the duty, on behalf of the German Publication Society, to thank the patrons for the valuable assistance and encouragement they have given us. Their illustrious names on this committee testify to their personal approval of and their earnest desire for the success of this great enterprise. No publication in this country has ever been honored with such a distinguished list of sponsors. I assure the Committee of Patrons that the Society deeply appreciates the valuable service rendered, but I feel that we can best show our appreciation and thanks by making every volume of *THE GERMAN CLASSICS* a monument of literary interpretation. I am sure that, if we do this, we shall feel abundantly justified in having asked you to become its sponsors, because *THE GERMAN CLASSICS* will, we sincerely believe, become a valuable factor in the great modern movement of intellectual exchange between nations. I myself have worked hard for the enterprise, hoping that it will be the crown of my life's endeavor to further good feeling between the German Empire and the American nation. If you will understand the Germans, you must read the message of their poets. The soul of the German nation,—its thoughts, its dreams—is in its literature. For that reason *THE GERMAN CLASSICS* should be a welcome gift to the American nation.

A perfect translation is pictured by Swinburne as a flow of gold from one precious vessel into another precious vessel. I do not know, of course, if all the translations in these volumes will come up to this; but the name of the splendid scholar, my dear friend Dr. Kuno Francke, editor-in-chief, gives assurance that nothing will be left undone to make them as perfect as possible. May the work be a stepping-stone by which the two great nations that claim my allegiance—the land of my birth, the land of my choice—shall be brought into a closer intellectual fellowship

The old saying is, that if you want to understand a poet you must travel in the poet's country—

“ Wer den Dichter will verstehen,
Muss in Dichters Lande gehen.”

But not all of us can afford to go to foreign countries to study the language. Comparatively few are able to study literature at its source of inspiration, and only a comparatively small number of us are able to read the language of Goethe, Schiller, and Nietzsche. Millions of our citizens speak German, but their sons are more at home in the language of Shakespeare than in the language of their forefathers, and for that reason I think *THE GERMAN CLASSICS* will afford to Americans a real insight into the splendid literature of the Germans.

We owe to England our laws and our language. To Germany we owe our system of education. To make the great storehouse of German literature accessible to the American reader in English translations will, we believe, confer a present and everlasting benefit, and do much to bind the German and American nations together in intellectual sympathy and appreciation.

THE GERMAN PUBLICATION SOCIETY

ADDRESS BY THEODORE SUTRO

LADIES AND GENTLEMEN:

The distinguished speakers of the evening have told us of the richness of German literature, of the high ideals of German scholarship, of the debt we as Americans owe to German education and training, and it only remains for me to add a few words concerning the purpose and scope of our Society.

The German Publication Society has undertaken what we conceive to be a very important program, namely, to give to English-speaking people the literary masterpieces of modern Germany—the greatest intellectual storehouse in the world. It is from this almost inexhaustible storehouse that we have culled the choicest productions of intellectual Germany, and we feel sure they will immensely enrich our own national life as they have that of the Fatherland. The masterpieces we have embodied in an epoch-making work of twenty splendid volumes, under the title of *THE GERMAN CLASSICS*, which affords a splendid foundation for a better understanding of the work and ideals of one hundred leaders of the world's culture, and will prove a most important link in the chain of mutual endeavor to promote a closer and more cordial relationship between the United States and the German countries, for no ties are more binding than those of common ideals set forth in great literatures.

When you consider that the greater part of the work of the authors included in *THE GERMAN CLASSICS* has never before been translated into English, you may gather what a vast field of knowledge we are now for the first time opening up to English readers. If we look through the libraries of the cultivated classes here in America and in English-speaking countries generally, we find that the authors of modern Germany have but a very small representation, not because the fame of these authors is unknown, but simply because up to the present time it has been impossible to obtain their works in the English tongue.

What we desire is, therefore, to bring home to the English-speaking world the acknowledged masterpieces of German literature in such accurate translations and in such perfect form and

interpretation that their real spirit and meaning will be preserved. We believe that THE GERMAN CLASSICS will offer to the great body of English readers the first practical opportunity to become acquainted with whatever in German countries is greatest and best in thought and achievement.

All Germany is celebrating this year the hundredth anniversary of its liberation from the Napoleonic yoke. During that century progress has been the distinguishing feature of her whole national life and thought. If she stands today second to none among the great nations, it is because the *Mind* of Germany has been at work. It has not been so much imperial power as intellectual and moral power which has transfused and ennobled and made successful the life of her whole people. What more fitting testimony to the progress of Germany than that, in this her jubilee year, there should be given to the world in English translation the ripest and best thought of her master minds? And if the work of the German Publication Society shall add, as we believe it will, a stimulus to the intellectual life of our own people by putting within reach of the English reader the achievements of modern Germany, it will confer a benefit and a blessing that is beyond all calculation.

We are living in an age when an intimate knowledge of the life of all countries as represented by their national and international activities and relations is of the utmost practical importance. Exchange professorships and scholarships, the international meetings of learned societies and of commercial and industrial organizations, are the outward and visible signs of the modern desire to become better acquainted with whatever will add to the power and efficiency of the professional, the industrial, or the individual life.

No nation lives to itself—its life, its thought, its work and achievements are of vital interest to every other nation, and to the whole “family of nations.” The literature, the art, the laws, the scientific knowledge, the educational methods, the political, industrial and commercial movements of a great nation, are not subjects to be studied by students only, but matters which appeal to intelligent people everywhere who desire their own advancement and who wish to understand the laws of national growth and prosperity.

THE GERMAN CLASSICS is the Society’s premier work in the carrying out of its great program. It brings to the English reader the highest and best expression of modern German thought. Poets, Dramatists, Novelists, Philosophers, Statesmen—men and women whose ideals have nourished and influenced the life of their own

nation and whose reputations are international—are represented by the productions most characteristic of their genius, thus making THE GERMAN CLASSICS a contribution to English literature of unusual interest and importance.

All that competent scholarship and intelligent editorship could do to make this work a triumph of literary achievement has been done, and the publishers have spared no expense in its illustration and general manufacture.

To all who love books of human interest and of permanent character THE GERMAN CLASSICS appeals, for it is the revelation of the spirit and soul of a great nation whose progress is the marvel of the world.

And now, in conclusion, it is but proper to say that to the men who have so far contributed to the successful realization of the first venture in our general plan—to the Committee of Patrons, the Board of Editors, the European and American Advisory Councils, the Consulting Executive Board, and last, but not least, to the speakers of the evening and to all of our guests, the German Publication Society owes and herewith tenders its full appreciation and sincere thanks.

WHAT LEADING GERMAN AND AMERICAN PAPERS SAY

FRAENKISCHER KURIER, NUERENBERG, GERMANY

In the presence of a splendid festival assembly, in which German and American society in general, and the academic world of America in particular, were represented by some of its most illustrious names, the German Publication Society celebrated its first annual dinner at the Hotel Plaza. Owing to the particularly favorable circumstances under which this Society has been called into life, and the character of its purpose, this Society has become a powerful factor in the cultivation of the intimate relations between Germany and America, and indeed the pointing out of this friendly relationship between the two countries formed the keynote of all addresses.

BERLIN TAGEBLATT

Under the direction of the well-known German-American, Professor Kuno Francke, of Harvard University, a literary undertaking on a large scale is being prepared in New York, the object of which is to make known to the American people the masterpieces of German Literature of the nineteenth and twentieth centuries, by means of good translations.

GERMAN SUNDAY GAZETTE, AUG. 31, 1913

The German Classics, which will contain the masterpieces of German Literature in standard translations, and will be illustrated by more than one hundred beautiful pictures executed in photogravure, will reveal the rich treasures of our native poetry to the American public, and will certainly contribute to arouse in this country a still livelier interest in German literature and at the same time in the German language. . . . The plan of the edition of The German Classics has met with the enthusiastic approval of the most prominent men of the country. . . . The *German Sunday Gazette* has treated of the work in detail, because it is the best proof of the high importance attached to German Literature in cultured American circles. From the endorsements, German parents may see what value is attached to the knowledge of the German language and German literature.

GERMAN HERALD, NEW YORK, MAY 12, 1913

Seldom, doubtless, has a higher tribute been paid to German genius than by the large banquet of the German Publication Society on May 9th, at which were present the bearers of the most illustrious names in the realms of science and commerce. Whoever was favored enough to hear all the good and beautiful things said by men of such eminent importance as Charles W. Eliot and John Grier Hibben about the influence of German culture on the development of the United States, undoubtedly had the right when he left the festively decorated banquet hall of the

Plaza to return to his quiet cell with a feeling of great pride in his German descent. Much that was flattering and agreeable was said in praise of the German Fatherland by the American savants, and in enthusiastic terms they spoke of the great debt of gratitude that America owed to German genius in all departments of human endeavor. And these speeches were certainly pronounced before "an audience made up of kings of the intellect." For at every table in the great hall, savants, statesmen, judges, authors were to be seen, who would have graced the table of honor at any other banquet.

All the great universities of the East had sent their most celebrated representatives. But certainly the most interesting for us Germans was the delegation from old Harvard, a triple constellation of unusual brilliancy: Professor Hugo Münsterberg, Professor Kuno Francke and Professor Edmond von Mach. From idyllic Cambridge, which harbors America's most illustrious alma mater, the three well-known savants had come to New York to take part in the ceremony of homage paying to German science and German poetry.

DEUTSCHES JOURNAL, NEW YORK, MAY 10, 1913

An endless amount is spoken and written concerning the *rapprochement* between the great cultured nations of the world. Innumerable earnest men everywhere on the globe are working to attain this praiseworthy end. On the whole, however, extremely little is accomplished. For not counting the economic obstacles for which the Peace Societies have not yet found a remedy, there stands between the nations of the world the great dividing barrier of the difference of language. This is now to be let down between Germany and America, if the plans of a large number of the most highly cultured men on this side of the water are fully realized.

The accomplishment of the first march along this road, the first victories, which are shortly to be followed by others, were celebrated May 9th at a banquet given by the German Publication Society—whose President is Mr. Theodore Sutro—in the large banqueting hall of the Hotel Plaza, at which the flower of New York intelligence assisted. This society has made it its mission to publish the most beautiful and important works of German literature in standard English translations.

THE NEW YORK TIMES, MAY 10, 1913

The dinner of the German Publication Society was attended by some 300 men who have been prominent in various movements to bring about closer relations between the great nations. The principal speaker was Count Johann Heinrich von Bernstorff, the German Ambassador to this country, and among the others who spoke were Dr. Charles W. Eliot, President Emeritus of Harvard; President John Grier Hibben of Princeton, and Prof. Hugo Münsterberg of Harvard. Calvin Thomas of Columbia was toastmaster. At the speakers' table were Hugo Reisinger, Kuno Francke, Comptroller Prendergast, Congressman Richard Bartholdt, Rodman Wanamaker, Thomas Carmody, Herman A. Metz, T. R. Lounsbury, Charles S. Huntley, and others.

NEW YORK SUN, MAY 10, 1913

America's obligations to Germany in art, science and literature were gracefully acknowledged last night by some of the foremost scholars of our universities who gathered at the Plaza Hotel to help the German Publication Society celebrate its first annual dinner and to herald the issuance in the English language of *The German Classics*. The acknowledgments of educational indebtedness paved the way for declaring the friendly political relations between the two countries.

NEW YORK TRIBUNE, MAY 10, 1913

Many distinguished educators and diplomats attended the first annual dinner of the German Publication Society at the Plaza Hotel on May 9th. Count Johann Heinrich von Bernstorff, German Ambassador to the United States, was the guest of honor. He brought the felicitations of the German Emperor and his earnest wishes for the success of the society in accomplishing its immediate purpose of having the German classics translated and published for distribution among the American people with a view to binding the two nations closer together in a spirit of peace and good will.

BROOKLYN CITIZEN, MAY 10, 1913

Germans, German-Americans, Americans, and later in the evening the English peace delegates, too, fraternized in a banquet given by the German Publication Society at the Hotel Plaza, Manhattan. The object of the gathering was to call attention to the work of the society, which seeks to make the standard works of German authors better known to English-speaking people. The committee of patrons is headed by President Wilson, Count von Bernstorff, the German Ambassador, and the former English Ambassador, James Bryce, and includes some of the most eminent men in political, commercial, educational, and literary circles.

MUSICAL AMERICA, MAY 17, 1913

The recently organized German Publication Society gave its first annual dinner last Friday evening at the Plaza Hotel, under the most distinguished patronage, as well as under the most successful auspices. The purpose of this society is to introduce to the English-speaking public, for the first time, in systematic form, and on the broadest scale, the entire intellectual, political and commercial life of Germany and of the German parts of Austria-Hungary and Switzerland.

POUGHKEEPSIE STAR, SEPT. 13, 1913

While German literature in science and philosophy is sometimes so profound as to appear to other nations almost unfathomable, in the pure literature of its poetry and story it is sweet enough for infants. The translators and editors may be trusted to supply their clientele with contributions suitable to its taste.

The wealth, therefore, of fine feeling which this English rendition of the German classics will give to a large part of the civilized world must tend greatly to elevate the race in sentiment and in reason. The depriv-

ation of it has been exclusion from some of the walks in paradise which should be free to all seekers. The little that we know of these treasures of the great German mind and heart assures the promise of much that remains. . . . The exchange lectures of this country and Germany have done much to let us know that the German people are not a nation of warriors ruled by a warlord. The translation of the German classics will help us to comprehend the beauties of their spirit and the value of their understanding.

SPRINGFIELD DAILY REPUBLICAN, SEPT. 6, 1913

An announcement of literary importance is made by the German Publication Society, with headquarters in New York, that it has undertaken the publication of *The German Classics of the Nineteenth and Twentieth Centuries* in a series of twenty illustrated volumes, with a general introduction and biographical essays concerning the authors whose works are thus reproduced in translation. The editor-in-chief of the series is Professor Kuno Francke of Harvard, who has perhaps been the leader in the movement for the spread of a knowledge of German culture in America. There will further be an effort to present for the first time a complete and faithful pictorial survey of the literary genius of modern Germany.

NEWS SCIMITAR, MEMPHIS, TENN., SEPT. 5, 1913

The lovers of choice literature will be gratified over the announcement made by the German Publication Society of New York that it has arranged to publish English translations of the masterpieces of German literature. This will be welcome news to many appreciative admirers of the German classics, who are not sufficiently familiar with the original to read them intelligently. Particular attention will be given to the German classics of the nineteenth and twentieth centuries, and the corps of editors and translators, under the general direction of Editor-in-Chief Kuno Francke, Ph.D., LL.D., Litt.D., professor of the History of German Culture, and curator of the Germanic museum of Harvard University, gives all assurance that the work contemplated will be performed in a thorough-going manner. The publication will deal with the masterpieces of German literature, and their publication is, therefore, an undertaking of national and international significance, not only to scholars and men of letters, but to all educated men and women who desire to become acquainted with the best and ripest thought of modern times.

The authors selected will range from Ludwig Anzengruber down to the most modern writers of the present day, and will include every known form of the drama, poetry, novels, short stories, travels, essays, orations, parliamentary addresses and down to and through music, history, philosophy, religion, and sociology. The wealth of German literature has been drawn upon frequently, but only by desultory and individual efforts. No general or elaborate attempt has ever been made to furnish the English-reading public the treasures which are locked up in the vast storehouses of German learning. The open sesame has been found, and in a few months those who may desire may enter and feast to their heart's content.

SONNTAGSPOST, CHICAGO, SEPT. 7, 1913

The German Classics is certainly a praiseworthy undertaking. . . . Although the work is intended primarily to enrich our fellow citizens who are not of the German race in the strict sense of the word, it will doubtless in the end bear good fruit also for Germanity. A better acquaintance with German literature and the life of German thought, which is what the work seeks to bring about, must certainly, one would think, lead up to a better comprehension of German ways, and greater appreciation of German worth, German labor and German endeavor. Therefore good luck to the enterprise.

HAMBURGER FREMDENBLATT, SEPT. 5, 1913

THE GERMAN CLASSICS OF THE NINETEENTH AND TWENTIETH CENTURIES

This is the title borne by an American enterprise, the importance of which, for Germany and for the furtherance of a peaceful understanding between Germanic peoples, it is not easy to rate sufficiently high. It is a cultural work of the noblest order, prepared with the greatest amount of thought and circumspection, and the idea has found a sympathetic welcome from all the leaders and dignitaries of the American nation. President Woodrow Wilson says, for example, "I think the purpose admirable, and I believe that there would be a very wide-spread interest in the books themselves."

What is the purpose in question?

A large society of German and American scholars has been founded, the object of which is to place the masterpieces of modern German Literature within reach of the branch of the Germanic people speaking the Anglo-Saxon tongue, by means of translations of artistic perfection and conscientious fidelity. England and America have always readily acknowledged that the leading spirits of Germany, from 1800 to the present day, have made extraordinary achievements in literature, philosophy, religion, and art. But there were never more than a few chosen ones who could gather up these treasures, for, on the one hand, but few of the works had been satisfactorily translated, and, on the other hand, only a few English and Americans had mastered the German language sufficiently to enable them to study the works in the original. Therefore German Literature up to this time had remained inaccessible to the great majority of cultured laymen.

In addition the undertaking has made sure of the protectorship of a large number of influential statesmen, diplomats and scholars, as well in America and Canada as in Germany; and in both America and Germany historians of literature and philosophers have gladly promised to further the undertaking with word and deed.

From a business point of view also—could one expect anything else of an American enterprise?—it has been carefully calculated; but, as we see, the Yankees, so much decried on account of their worship of the almighty dollar, can also place their wealth at the service of the Ideal.

Twenty volumes—each one containing 512 pages—are contemplated, in order to accommodate the standard works of German writers of the last two centuries.

The word “classics” is not conceived in a narrow sense. Goethe and Schiller, as is proper, stand at the head of the undertaking, but the modern world of letters will also be fully represented, and although we—with all due respect for their achievements—would not call Gustav Freytag or Hermann Sudermann or Ludwig Fulda classical writers, we do not need in this case to take offense at American largeheartedness. On the whole the list of authors forms a selection which furnishes a correct reflection of the manysidedness and depth of German literature within the limits of the time designated. The choice from the works of these authors is also, on the whole, a happy one, and every volume will moreover contain a detailed biographic and critical introduction. Finally the volumes are to be ornamented with illustrations which will in many ways help the American reader to gain a clearer comprehension of the text.

Thus the opinion that many leading spirits have expressed in their letters to the editor is fully justified: namely that this undertaking will substantially enrich the culture and the literature of English-speaking peoples.

FREE PRESS, DETROIT, MICH., SEPT. 6, 1918

Never before have the masterpieces of a foreign literature been presented to the English-speaking world on so broad a scale and with so masterful an execution, both from the literary and artistic standpoints, as in this splendid collection. . . . The German Publication Society by placing within reach, in such an attractive garb, the literary treasures of Germany, is rendering a great and valuable public service and its promoters fully deserve the moral support which has been extended to them by the illustrious members of the committee of patrons, among whom are President Wilson, Vice-President Marshall, Count Bernstorff, the German Ambassador, Cardinal Gibbons, James Bryce, Joseph H. Choate, and the presidents of our leading universities.



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